

The Brooklyn Jewish Center Review

January, 1954

SAINTED MASTER OF BOOKS

The Story of Alexander Marx, Whom All Loved and Admired

By JACOB S. MINKIN

A PUPIL'S TRIBUTE TO A GREAT MASTER

By DR. ISRAEL H. LEVINTHAL

FAREWELL ADDRESS

By DAVID BEN GURION

THE BENEFICENT ADVENTURER

By LEO SHPALL

CENTER BULLETIN BOARD

WEDNESDAY, FEBRUARY 17

8:30 p.m.

ROUND-TABLE DISCUSSION

"Is Compulsory Arbitration in Labor Desirable?"

Affirmative

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BROOKLYN JEWISH CENTER REVIEW

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Columbia's Bicentennial Anniversary

TWENTY-TWO years before the Revolutionary War, King's College was established in New York City by charter of King George III. Two hundred years have passed since its modest beginnings and now Columbia University, its name having been changed after the War, is a great citadel of learning, wielding its scholarly and scientific influence far beyond the confines of our shores. Columbia has cultivated the pursuit of knowledge in all the branches of the sciences and humanities and has thus attracted thousands of students from nearly all the countries of the world. In days when so many scorn knowledge, and freedom of thought is imperiled by the present-day adherents of "Know nothingism," in a time when knowledge is shackled in such a large part of the globe, it is inspiring to look upon a University that for two hundred years has been dedicated to the glorification of God's greatest gift to man, his intelligence.

It is noteworthy for the American Jewish community that this great University has always been anxious to encourage studies in the field of Hebrew literature, Jewish history and religion. It has even launched the ambitious project of organizing a catalogue of all the Hebrew manuscripts written up to the 17th century that are found in various libraries and private collections. The Jewish Theological Seminary, a next-door neighbor of the University on Morningside Heights, has always had the cooperation of the Columbia faculty in many of its scholarly and cultural endeavors. These two in-

stitutions have come even closer together through the recent establishment of a joint academic program between the Seminary's Teacher's Institute and Columbia's School of General Studies.

As Universities go, particularly on the

Halutzit—Our Share in the Building of Israel

A MERICAN Jewry has viewed its relations to the people of Israel through philanthropic colored glasses. We have risen to heroic heights in the gathering of monies through the United Jewish Appeal and the buying of State of Israel Bonds. We felt that this was our particular and unique share in the up-building of the land of Israel.

Recently we were jolted from what might be termed our "philanthropic" complacency by the announcement that more than 40,000 Jews have left Israel during the last five years. Although this figure, in proportion to the continuous immigration, is not to be considered alarming, it is, however, an alarming symptom of the lowered morale of the people in Israel. Six years of struggle without let-up, which the Jews of America and England have joined only through the sending of funds, was bound to lower morale and cause some to dream of emigrating to countries where they could rest from the weary struggles of building a land. Even Ben Gurion's recent statement calling upon those Jews who have elected to remain in their present lands to cease calling themselves Zionists, is in itself an expression of the weariness and the weakened morale of the Israelis.

European continent, where the first degree-granting university dates back to the twelfth century, Columbia is still in its youth. But the vigor, idealism and dedication it displays is an indication of the influence it will have on the future progress of American culture.

BENJAMIN KREITMAN.

We reject Ben Gurion's thesis, which is based on a narrow political interpretation of Zionism, and affirm *our* Zionism. But we must realize that by affirmations, pronouncements and even philanthropic endeavors, the sagging spirits of our Israeli brethren will not be raised. What may speedily lift their morale is an influx of American young men and women who, for a time, would be willing to give up their comforts and luxuries and bear the physical and spiritual hardships of building the land. This is American Zionism's great task, possibly its greatest task: to educate our Jewish youth in our national and religious ideals so that there will spring up from among them Halutzim, dedicated pioneers, who will go up to the land of Israel and support the tired hands of the Israelis and give them, through the example of their sacrifice, courage and faith in the future.

BENJAMIN KREITMAN.

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"JUST BETWEEN OURSELVES"

"בנינו לבין עצמנו"

An Intimate Chat Between Rabbi and Reader

Center Academy Advances to a Junior High School

THIS year marks the thirty-fifth anniversary of the organization and incorporation of the Brooklyn Jewish Center. I hope that we will have an opportunity to fittingly commemorate this event.

The most interesting feature about our Center is the continued progress it has made. We are not content with achievements of the past. We always look for new paths to tread, for new endeavors to undertake, and continually enhance the usefulness of our beloved institution. We seem to radiate spirit of youth, and feel as enthusiastic about our work and the tremendous possibilities for more work, as were the original founders of the Center thirty-five years ago.

Hardly a year goes by without some new feature of service undertaken. Within the last few weeks we heard the gratifying news that the City Board of Ed-

ucation has granted our Academy the right to institute a Junior High School department. We have for a long time felt the need for such an addition, and we are extremely happy that we will now be able to realize this dream. Who knows—perhaps this will be the beginning of a full high school department to crown the achievements of our Center Academy.

One of the weak points in the program of our Academy was the fact that after graduation the pupils went to different high schools and many of them stopped altogether their Hebrew studies. Just at the time when they have begun to master the language and to read the Bible and other Hebrew literature, their graduation cut them off from further progress. It is true, we have the Marshallah and our own Hebrew High School division. But it is difficult to get these graduates to give up special evenings or Sunday mornings and to add to the already heavy program that the secular high school demands of them.

This addition of one year, as part of the Junior High School, to be incorporated in our Center Academy, will enable us,—at least for one more year—to interest these boys and girls in their Hebrew education. It is not just a year—but a very important year in the child's life. It is the year of adolescence in which the mind of the child is most effectively moulded.

Our Center Academy has won an enviable reputation among leading educators—both Jews and non-Jews—for its success as a progressive school that combines both the Hebrew and the secular studies. It was a pioneer in this field, and its philosophy and program were emulated and adopted in many communities throughout the land.

It is good to see that after twenty-odd years since its inception it is now enlarging its scope of activity and adding another chapter to its record of achievements.

I am confident that all the parents of our Academy pupils will welcome this news as joyously as do all of us who have had a share in the creation of the Academy and in its work throughout all these years.

Israel H. Levinthal

Brandeis University Progresses

SIX short years ago a small group of educators and businessmen gathered for a serious discussion. This group consisted of George Alpert, James Axelrod, Joseph Ford, Dudley Kimball, Meyer Jaffe, Morris Shapiro, Norman Rabb, Abram L. Sachar, and the late Abraham Shapiro and Paul Klapper. The problem was—would students enroll in a new college that was to open the next fall? Would they entrust their futures to it?

Today the answer is simple. Hundreds of alert youngsters have been eager to identify themselves with the now established institution, Brandeis University. It is now in its sixth academic year.

Beyond all expectations, the University has not only strengthened its solid undergraduate program, but this year moved on to offer studies in its new Graduate School of Arts and Sciences.

On January 14, Brandeis held formal ceremonies marking the opening of this new arm of the University. More than 150 delegates representing colleges and learned societies across the country marched in their colorful academic regalia in accordance with traditional ceremony.

The first Brandeis graduate students were there, too: the 40 men and women who came from 30 schools of higher learning throughout the nation to study for advanced degrees in Chemistry, Near Eastern and Judaic Studies, Musical Composition, and Psychology.

Working with Brandeis President Abraham L. Sachar in building the graduate school is Dr. Max Lerner, School Chairman, and the four chairmen of the faculty committees of the study areas: Dr. Saul G. Cohen, Chemistry; Dr. Simon Rawidowicz, Near Eastern and Judaic Studies; Professor Irving G. Fine, Musical Composition; and Dr. Abraham Maslow, Psychology.

THE PASSING OF THE REV. ARTHUR L. CHARLES

THE members of the Brooklyn Jewish Center join our neighbors in mourning the death of Rev. Arthur L. Charles, D.D., Minister of St. Marks Episcopal Church, New York Avenue and Union Street. Rev. Charles was very much interested in the work of our Center and honored us with his presence at a number of anniversary celebrations. He was a great adherent of the principle of human relationship and brotherhood and opposed racial and religious intolerance in every form. He loved our country and the ideals for which our country stands. His amiable disposition, fine character and lofty ideals have won for him many admirers among all types of citizens in our community. His passing is a great loss, and we offer our deep sympathy to his beloved widow and to the members of the congregation.

ISRAEL H. LEVINTHAL.

SAINTED MASTER OF BOOKS

By JACOB S. MINKIN

THE grief sustained by the Jews of the world in the passing of many of their noblest spirits in so tragically short a time was intensified by the departure of Professor Alexander Marx, one of the best loved figures in the world of Jewish scholarship. His attainments were so vast and varied that they cannot be summed up in a single paragraph. He was a scholar, teacher, historian and bibliographer; a lover of books and a lover of men; a gentle and kindly spirit and a devoted student of the Torah who served the cause of Jewish learning with unbounded love and prodigal enthusiasm.

He was a man of profound convictions and rigid principles, and he never deviated from the path of strict Jewish piety. He was meticulous in the observance of the Jewish rites and ceremonies, and a zealous advocate of tradition as a prop to the permanence and stability of Judaism. He was deeply religious not only in the outward sense: his every act of life was permeated by his belief and trust in God. He had no other philosophy of Judaism than the one taught in the Torah and expounded in the talmudic-rabbinic tradition. He lived a perfectly balanced and consistent life, one which did not conflict with the religious beauty and dignity he absorbed from his parents.

There was a sacred atmosphere about his home which one had to experience to fully appreciate its beauty and loveliness. The walls lined with the treasured works of Jewish learning and scholarship of all ages, the autographed portraits of learned and saintly men—Jewish Knights of the Spirit of past generations, the iron-and-silver-wrought ceremonial objects from Oriental and Western lands adorning every available niche in the crowded apartment, and Professor Marx and his gracious spouse, herself the living symbol of the proverbial *esbet hail*, presiding over all of this with shining faces and smiling eyes. One was moved to silently exclaim, "Verily, God is in this place!"

It was the writer's good fortune to visit with the Marxes just three weeks

The Story
Of Prof.
Alexander
Marx,
Whom
All
Loved
And
Admired



before he was taken away. It was on a late Hanukah Sabbath, and Professor Marx had not yet returned from the synagogue services. But soon he came in with the joy and happiness the Sabbath was wont to bring him still beaming in his face. He made *babdalab*, and he afterwards kindled the Hanukah tapers one by one while chanting the appropriate blessings. This is a ritual performed by Jews year after year in the course of centuries. But there was something extraordinary about the man who carried it out that night—as if a holy rapture had filled his soul and he was transformed by *simba shel mitzvab*, the joy and happiness he experienced in being part of a divine precept.

Yet Dr. Marx was not a mystic; he was a man of learning with a passion for books and trained in the scientific method of scholarship. He was not a product of the ghetto, as were many devotees of the Torah who deserted the *yeshibab* for a secular university career. The story of his early life was not one of dreary toil and loneliness, of poverty and want of love; it was indeed a far cry from Bialik's *ba-Matmid*—

Years of hunger, years of sleeplessness,

Years of wasting flesh and failing cheeks.

On the contrary, he was fortunate in being able to look back on a youth that was pleasant and happy, and to a home that was cultured and refined, provided with a library in which, even as a child, he was in the habit of browsing.

He was born in the year 1878 in Elberfeld, a small town in the Rhenish province of Germany, where his father was a banker. Had Alexander chosen, he might have followed his father's career. It was lucky for him that his first Hebrew education was not in a *heder* which, in not too rare instances, paralyzed one's taste for Jewish learning. His father was his first teacher, and being a devoted lover of Torah, his son's early training was entirely in the religious lore. In 1885, the family settled in Königsberg and the banking business continued to prosper. There were better opportunities for the child's education in a city which had a considerable Jewish population and proficient teachers.

In Königsberg Alexander Marx met his destiny. Young though he was, the change of residence was of tremendous influence on his maturing years. Königsberg was not only a beautiful city of great antiquity but a famous university town over which the spirit of Immanuel Kant, the celebrated German philosopher and friend of Moses Mendelssohn, still hovered. Its library, considered one of the finest in the country, boasted no less than close to a quarter of a million books, with many volumes on the Jewish religion, history and literature. In Königsberg, too, there was a large Jewish community, with a history that went back to the beginning of the seventeenth century. It was a city of noted rabbis and scholars and Hebrew printing presses which turned out hundreds of volumes of sacred and secular Jewish learning, and was familiar among the Jews of the time as "Little Berlin," where the first protagonists of Haskalah recruited their apostles, the first Hebrew literary society was founded, and the *Da-Mameasef*, a journal for the dissemination of Jewish culture, appeared. Here, about half a century before Alexander Marx was born, the disciples of Moses Mendelssohn carried their master's teachings and the advocates of the Reform Movement agitated for Sunday-Sabbath services.

Marx's father was a man of simple piety and impeccable character. He was a banker with a love for Torah and a businessman with a taste for the higher and more durable satisfactions of life. His leisure time he devoted to study, and on his desk folios of the Talmud kept company with his business ledgers. His wife, a woman of extraordinary charm and refinement, saturated herself with the German classics and wrote poetry, but, like her husband, was of unyielding religious consistency and strict Jewish piety. Both trained their children, of whom there were ten, to follow the same path. Vigorous champions of the orthodox tradition, they gathered into their home what mendicant rabbis and peripatetic scholars happened to pass their way and retained them as religious guides and teachers for their offspring.

Those were years of unremitting toil. Alexander Marx proved to be a phenomenally talented student, gifted with an iron will and almost faultless memory. From sunrise to sunset he studied, and

even hours deep in the night found him at his books. Not for him were the pleasures of childhood; he found his great joy in the study and knowledge of the Torah. He studied the voluminous tractates of the Talmud and the equally massive tomes of the Midrashim. He made himself thoroughly acquainted with the Bible and its commentaries till he could repeat whole chapters by heart. He sharpened his mind on the intricate discussions of Abaya and Rabba, and his reading in Jewish history, literature and philosophy was caviar to his appetite. The thought of a career or profession was distant from his mind; he studied as Jews had always studied Torah—*lishmab*, for its own sake.

He followed the example of many of the great sages of the Torah who combined secular knowledge with their sacred learning, and he entered the local *gymnasium*. It was not long before he graduated, and matriculated as a student at the Königsberg University. Some years of unremitting, self-consuming toil followed. He was plainly destined for the scholar's life, and he was now busy fashioning and sharpening the tools needed for this course. The University was admirably prepared for what he had in mind, and it was there that the foundation of his scholarly career was laid. He had a remarkable aptitude for languages and, in addition to almost all the West European tongues he devoted himself with unflagging devotion to Semitics and did extensive reading in Armenian and Arabic. As if divining what was ahead

of him, he began to interest himself in the handling and deciphering of old manuscripts.

But his father wanted his son to become a rabbi and, although Alexander Marx knew he was temperamentally little adapted for that calling, he entered the Rabbiner Seminar in Berlin.

Much to the chagrin and disappointment of his parents, Marx did not become a rabbi, and he often told with amusement of the one and only sermon he preached. But Berlin marked a turning point in his life because of the books he read, the contacts he made, and the unlimited scholarly pursuits he followed. In the five years he toiled at the *Seminar*, he read every book and periodical in its well-stocked library, and formed abiding friendships with the giants of Jewish learning in the Prussian capital.

One of the savants who befriended the young scholar and gave him the use of his great library was Dr. Abraham Berliner, whom the writer remembers from his Berlin student years as a short, bearded elderly man with soft grey eyes, and who lacked a systematic academic training but enriched Jewish literature with standard works covering almost every biblical, Talmudic and historical subject. Another was Dr. David Hoffmann, who was equally distinguished for his great piety and complete mastery of the entire field of rabbinic literature. Upon the death of Dr. Hildesheimer, Dr. Hoffmann succeeded him in the stewardship of the

ANCIENT SYNAGOGUE UNEARTHED

A settlement that existed near Beersheba long before Abraham made the famous water-rights contract with Abimelech there, is now being uncovered. The discoverer of the ancient community is a young French archaeologist, Jean Perrot, who is directing the exploration for the French National Center of Scientific Research with the assistance of Israel's Department of Antiquities and the municipality of Beersheba.

M. Perrot says that the settlement is older by a couple of thousand years than any other found in Palestine, and that it indicates a pattern of life at the "dawn of civilization" in this area. About one hundred people apparently lived in the

hill in little round houses connected with each other by tunnels. M. Perrot's diggers have cut into ten of these houses and laid bare the pattern, which has been preserved in wind-blown soil that eventually covered the whole settlement.

Below the floors of the houses are silos in which were found grains of wheat and barley, grape seeds and beans. One of the houses had been used for the smelting of copper. M. Perrot has located a few pounds of copper in this refinery and has found copper tools and ornaments throughout the old apartment house. Chemical tests suggest that the copper ore came from a rich deposit in the Jordanian hills.

Seminar, and took such a liking to the brilliant youthful student that he guided him in his studies, encouraged him in his researches, and later gave him his daughter in marriage.

With these men of Jewish scholarship and culture Alexander Marx entertained personal and scholarly relations which lasted for many years, but it was his acquaintance with Dr. Moritz Steinschneider, the colossus of Jewish learning, whom Solomon Schechter called the *Urim v'Tumim* of every Jewish student, who had the most decisive influence on him. A strange, almost mythical figure was this universal Jewish scholar of the ages, unique and amazing for the many-sidedness of his genius and accomplishments. This crusty scholar, whose greatest passion was for books and time-worn manuscripts, was greatly interested in the events of the day and politics. The great cataloguer of the Bodleian Library at Oxford was at the same time an esthete with a taste for the fine arts and played the flute and the piano with the love and skill of an accomplished musician.

He was eighty years old and fresh from his triumphs in the great libraries in Europe when Alexander Marx met him. The two men had immediately recognized each other—Marx as his prototype and Steinschneider as his successor. A strong bond of friendship and mutual regard for each other developed. The young scholar was busy on the prospective edition of two important texts, *Seder Olam*, a post-biblical historical work of the second century, and *Kelalei ha-Talmud*, a methodology of the Talmud, and the old mentor may have referred him to manuscripts in English libraries which led Alexander Marx to England and, incidentally, to the historic phase of his great career.

It was on Dr. Alexander Marx's visit to Cambridge that he became acquainted with Dr. Solomon Schechter, already a world-famous scholar and brilliant exponent of Conservative Judaism. The young man came unattended by introductions or letters of recommendation. Nor were any necessary, for Dr. Schechter sensed his qualities and interests. They were both alike in their mental and physical traits, in their love of books and dissemination of Jewish knowledge, in their inward spirit and outward appearance. While Marx admired Schechter's splendid

head and features—an ancient Hebrew Prophet stepped out of the pages of the Bible!—the Great Man of Cambridge was deeply impressed with the brilliant, handsome and unaffected young scholar from Berlin. When, therefore, in the year 1902, Dr. Schechter assumed the active direction of the Jewish Theological Seminary of America and was casting about for a faculty, his mind reverted to Dr. Alexander Marx, and he appointed him Professor of History and Librarian. This was when Marx was still a young man of 25.

Professor Marx acquitted himself of the

dream of endowing the Seminary with the most complete collection of Judaica in the world.

American Jewry was on the eve of a great cultural development. New forces were making themselves felt in every branch of activity. Under Dr. Simon Benderly Jewish education was being revolutionized; a great board of editors were working on a new English translation of the Bible; the Jewish Encyclopedia, American Israel's great contribution to Jewish scholarship, was being published. The tools of Jewish learning alone, which are books and manuscripts, were neglect-

"RASHI SYNAGOGUE" AWAITING RESTORATION

THE ancient "Rashi Synagogue" in Worms, Germany, used by the great Biblical commentator of the 11th century, is still in ruins, the result of dynamiting by Nazi vandals during the November, 1938, pogroms.

Built in 1034, the venerable edifice had been in constant use as a house of prayer. The famed "Rashi Chair" was later salvaged from the wreckage, together with some tablets and a number of ritual objects. They are now showpieces of the local St. Andrew's Museum, where devout Jews visit them on occasion. The centuries-old archives of the Worms Community are also at the disposal of interested scholars.

Today, however, two old women are the entire resident Jewish population of Worms, one of the three Rhine cities—Speyer, Worms and Mainz—known and renowned in the Middle Ages among Jews everywhere as communities of wealth and learning, distinguished by the Hebrew abbreviation of "SHUM." Newspaper stories to the effect that the spokesmen

of German Jewry are anxious to have the Synagogue rebuilt are not to be taken seriously, since there is no chance that a Jewish congregation will arise again. The Kehillah at Mainz, which encompasses Worms, knows as little about such plans as does the Central Council of the Jews in Germany.

Shortly after American troops occupied Worms in 1945, the Military Governor encouraged the city's Custodian of Monuments, Dr. Illert, to have the entranceway to the synagogue reconstructed with the original stones that were still littering the area. He also had the ancient cemetery put in order.

The Mayor of Worms is among those who would like to have restored as tourist attraction, this building, which until its destruction, was Europe's oldest synagogue still in use. The total cost is estimated at 200,000 Marks. His attempt to secure a good part of the necessary sum from the state or federal governments has met with little success so far.

task as teacher of Jewish history with great distinction, for not only was he deeply read in the subject but had for years conducted original researches which made him master of the field. But the position of librarian seemed a bitter joke which made his heart sick with disappointment. For all he found was a library of 5,000 volumes and 3 manuscripts, a poor contrast with the libraries he knew in England and Germany, and a far cry from his own and Schechter's

ed, or non-existent. The greatest and most prosperous Jewish community in the world was without a center of learning, without a home for Torah.

Professor Marx applied himself to the task with unflagging zeal and enthusiasm. It was a bold and daring thing on his part—a young man and a foreigner determined to remind the Jewish princes of philanthropy that with eleemosynary institutions alone the moral and intellectual level of the people they were endeavor-

ing to advance could not be raised. It was not long however before he triumphed. All that was needed was a man of his genius and persistence. Men of Jewish spirit and vision responded to his call. It was after the first World War when the conviction dawned upon many that American Jewry was destined for the religious and cultural leadership of their people throughout the world. Great collections of Hebraica and Judaica, the choicest treasures of European centers of learning, were transferred to the shores of this country and found lodgment in alcoves of the library of the Jewish Theological Seminary. It was thus that after half a century of exhausting labor and energy, Dr. Marx had the satisfaction of knowing that under his wise and astute management, the token library he found had grown into the greatest treasure of Jewish books and manuscripts in the world, a record of almost the entire literary and spiritual activity of the Jews from the most ancient times to the present day.

Dr. Marx not only collected that fabulous harvest of Jewish learning of the ages: his acquaintance with, and even intimate knowledge of, every one of the more than 150,000 printed books and manuscripts under his care was nothing short of uncanny. Upon his mind, as upon that of his master, Dr. Steinschneider, were engraved their countless titles, contents, and the time and circumstances under which they were composed. And what was more, he held it as his highest duty to share his knowledge with all who came to him for information and help. Kindly, warm-hearted and easily accessible man that he was, his office more often resembled a meeting place than a private study. Jewish and Christian savants, young students with their notebooks, all came to him. His name is in the texts and footnotes of more books than that of any other modern Jewish scholar.

He was a learned man of great dimensions, a student who covered the entire field of Jewish lore, a writer who, in collaboration with his friend, the late Max Margolis, succeeded in packing into the 737 pages of the "History of the Jewish People" a mass of knowledge and information astounding for its clarity and mastery of detail. In his "Studies in Jewish History and Booklore," which his

friend, the late rare book dealer, A. S. W. Rosenbach, called "one of the best books about books that has ever been written," the reader is confronted with a stupendous mass of seemingly diffuse and unrelated material. But slowly and gradually, as the stories unravel, we behold lovely figures and charming portraits of the past, and glimpses of devout and pious men who lived nobly and died heroically.

But while his contributions to Jewish scholarship included a wide range of subjects, it is the inner essence of the man, his spiritual stature, and his gentle, kindly spirit that will be remembered longest by the great many people who are not scholars or students of the Torah but who loved and admired him. His broad learning had not chilled his many-sided human interests. He was innocent of the slightest trace of the haughtiness which even the Rabbis of the Talmud tolerated in the *talmid bakam*. He was magnanimous to all, a friend to all; those who knew him felt the warmth of his greeting and the heartiness of his vigorous handclasp.

Marx's own way of life was modest, simple and democratic to a fault. He gave the qualities of his heart and spirit to all people, but his greatest love was for children. It was amusing, and touching, too, to see this great man in the company of children, his eyes gleaming with happiness at the touch of a little tot's tiny, warm hand. He loved children and made friends of them because he himself had the heart of a child—simple, spontaneous and unaffected.

He had no ambition except to further the cause of learning and scholarship. A splendid conversationalist, a man of wit and humor, he was always reticent about himself but eloquent when talk turned to his library and the generosity of the friends who made the library possible. He never forgot a friend or colleague; he honored them while they were alive and raised literary monuments to them after they had died. Fully half of his two books, "Studies in Jewish History and Booklore" and "Essays in Jewish Biography," are taken up with essays and memorial addresses on his fallen comrades of the spirit.

What Professor Marx wrote so masterfully about his great father-in-law, the late Dr. David Hoffmann, may be truly applied to himself. Like him, he was "a

rarely harmonious personality. His whole life was one complete unit, free of dissonance. . . . In his mode of life he has been rightly compared with one of the saintly medieval scholars, the *Haside Ashkenaz*. His childlike simplicity struck everyone who came in contact with him and won him every heart." Mortal men, say the Rabbis, are compared in the Bible to the cedar and the palm tree because, like them, they are the product of a long and slow process of growth and development. Professor Marx was the fruit of the goodness and piety of a long tradition, and he carried that tradition faithfully and consistently in his heart, adding to it the greatness and nobility of his own spirit. He was nourished on and nurtured by Torah, and he made Torah the staff of life of the thousands who imbibed his spirit and came under his influence. His loss is irreparable; like the cedar and palm tree he cannot immediately be replaced, but what he did and what he taught will remain an abiding memory in the annals of scholarship and in the hearts and minds of those who knew him and loved and admired him.

Immigrant Dean

A RUSSIAN-Jewish immigrant who worked his way through college by selling newspapers on a Providence, R. I., street corner was named to one of the most distinguished positions in the American legal profession.

A. Whitney Griswold, president of Yale University, announced the appointment of Harry Shulman, Sterling Professor of Law, as dean of the Yale Law School. Prof. Shulman, one of the most sought-after labor arbitrators in the country, has been Sterling Professor since 1940, when he succeeded Associate Supreme Court Justice William O. Douglas in that chair.

Prof. Shulman was brought to America by his family when he was nine years old. Soon after the family settled in Providence, his father died and young Shulman had to work to help support his family. He sold newspapers while attending Brown, which he completed in three years, then received his law degree at Harvard in three years. He later served as secretary to the late Associate Justice Louis D. Brandeis of the Supreme Court.

A NATION BUILDER'S

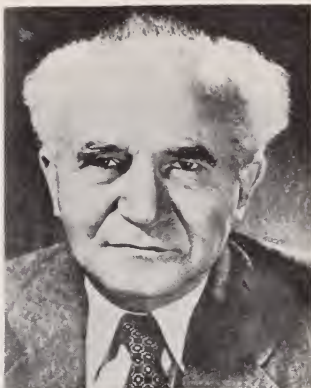
The following is David Ben-Gurion's Farewell Address to the Nation delivered on December 7, 1953, following his resignation as Prime Minister and Minister of Defense.

AS I announced some weeks ago, I find myself unable to continue with my work in the Government, and I have today submitted my resignation to the President.

No words of mine can adequately express what I feel towards the nation for having had faith in me and entrusted me with the exalted and fateful mission of heading the Government of Israel ever since its establishment. I have endeavored to fulfil my mission as far as lay in my power, with devotion and in all humility. But I do not claim to have been free from fault and error. With complete sincerity I can repeat literally the words of the Psalmist in the first verse of Chapter 131: "Lord, my heart is not haughty, nor eyes lofty; neither do I exercise myself in things too high or in matters too wonderful for me." Contrary to the view of several colleagues and friends, I believe that the Government under a new head will demonstrate and advance our political maturity and our internal stability which have their roots in the will and collective capacity of the People of Israel. My faith in their will and in their capacity is unbounded.

My trust in the people of Israel was antedated by my faith in the Jewish people throughout the world. They did not disappoint us: they will not let us down in the future. With the establishment of the State, it was as though a clogged-up well had been burst open: from all parts of the Diaspora there gushed forth a deep love mingled with pride and concern for Israel. Thousands of volunteers from 52 countries rushed to join our fighters for independence.

All the Jewish communities in the free countries, with American Jewry in the lead, came forward to help in the reconstruction of our long neglected wastes and in the Return of our People to the nation's ancient Homeland. I was personal witness in May 1951 to a moving demonstration of affection and pride in



The latest portrait of David Ben-Gurion

Israel on the part of millions of Jews of America. At the two Conferences held in Jerusalem in September 1950 and October 1953, the devotion of these communities to the State of Israel was once again revealed. This is a sign of community of destiny and Jewish fraternity. It will never perish.

For more than four years I had the privilege of serving under the Presidency of the chosen leader of the Jewish people in the last generation—Dr. Chaim Weizmann, of blessed memory. His appointment as first President of Israel climaxed a life's work of high achievements as national leader, international statesman and renowned scientist. The faithful support which he accorded me in my work since the establishment of the State was a pillar of moral strength in the fateful and testing years of our War of Independence and the beginning of Kibbutz Galuyot. It is my hope that the period of office of his successor, among whose friends and old comrades I am privileged to count myself, will witness the economic and moral consolidation of Israel.

I must confess: I find it difficult to take leave of the Defense Forces of Israel—stronghold of the State and creative centre for uplifting the youth and the welding together of the nation in Israel. I saw the early shaping of our armed force many years ago, when I went forth with my friends to plough in the fields of Galilee with a rifle over my shoulder, spending nights on guard at a lone and exposed Jewish village; I kept pace with it as a soldier in the First World War

FAREWELL ADDRESS

when the first Jewish legions of our generations were formed; I followed its silent growth and its heroic adventures during the British Mandatory period; I had something to do with training and equipping it in preparation for what was likely to come with the end of the Second World War; I was privileged to be at its head as Prime Minister and Minister of Defense when it boldly emerged from underground, with the birth of the State, as the Defense Forces of Israel, arrayed before all the Arab armies, achieving remarkable victories on land, on the sea and in the air; and in the last four years I have been closely concerned with its reorganization and training, the improvement of its equipment, and its educational and pioneering activities—the training of our youth, the education and integration of our immigrants, and the establishment of frontier settlements. It is indeed very difficult to leave. I hope and pray that the new Minister of Defense and the corps of loyal and gifted officers will not rest content with what has been achieved until now, but will strive unrelentingly to raise the standards of training and equipment, to intensify the pioneering drive, to strengthen the Forces' roots in the Homeland and in the Hebrew heritage, and to keep them constantly ready and prepared for whatever may come.

I have derived much satisfaction from the support of the minorities in Israel—Moslems, Christians, and Druse—in the Government which I have been privileged to head. None regrets more than I the fact that our Arab neighbors refuse to make peace with Israel and threaten us with a "second round," thus compelling us to take special security measures in the border areas which occasionally give rise to inconveniences for some of the inhabitants of these areas. But I am proud of the fact that in the State of Israel complete equality of rights is assured to all residents without distinction of sex, creed, race or nationality, and that the Arab minority in our country enjoys social services—education, health, development and so forth—unequalled in any Arab state. It is my confident hope that sooner or later peace will be established between ourselves and our neighbors, and

a Jewish-Arab alliance forged which will devote itself to making the lands of the Middle East flourish for the benefit of all their peoples and for the consolidation of peace in the world.

On leaving the Government I must express my profound appreciation to all the colleagues who have served with me in the Provisional Government and in the Governments which have followed, both those who left at one time or another and those who remain in the present Cabinet. Three of these colleagues, men of great talent and high achievement, passed away before their time: David Remez, Eliezer Kaplan and David Zvi Pinkas. As long as I live, I shall carry their memory in my heart with grief, respect and affection.

I owe a profound personal debt of gratitude to the band of assistants, both civilian and military, in the Prime Minister's Office and the Ministry of Defense. They have shared with loyalty in all my efforts and difficulties.

From the bottom of my heart I send best wishes to the next Government: May fortune crown all its actions and may it succeed with everything to which it lays its hand. I wish the new Prime Minister every success in welding together all the responsible and constructive elements in the country, and in establishing and maintaining a stable Government which will register great achievements and raise the prestige of Israel within the State, in Jewry and in the world.

Ever since the foundation of the State, I have aspired permanently to maintain that wide partnership which marked the Provisional Government. And whenever I was entrusted with the formation of a government, I sought to renew the coalition pattern of the Provisional Government. For reasons which need not be mentioned here, I was not successful. And this has been a profound and bitter disappointment for me in all these years. But though the attempt did not succeed, I believe even now that it is possible, for it is necessary and essential for the welfare of the State.

I was well aware of the differences of opinion, both serious and trivial, among the various parties which made up the Provisional Government. But I have always believed—and I hold fast to this belief—that what binds them together is bigger than what divides them. And if party representatives could only learn to

BEN GURION'S DESERT HOME



THE village of S'deh Boker, in the Negev, where Ben Gurion has made his new home, was established in May, 1952. He will work with the members of the settlement in plowing the arid land with which it is surrounded and preparing it for agricultural productivity, thereby returning to the occupation of his youth, when he was a farmhand in Galilee. He will also devote himself to research, reflection and writing. Mrs. Ben Gurion will return to the nursing profession which she practiced in New York before her marriage.

Prior to his departure from Jerusalem, the gift of an "uzi" (locally made sub-machine gun) was presented to Ben Gurion while he was bidding farewell to his fellow-workers at the Defense Ministry. When leaving his home in Tel Aviv earlier in the day, he said, "Goodbye, Tel Aviv. May your sons follow me in settling on the land." At Beersheba, en route to S'deh Boker, he was greeted by a delegation of over two thousand school children and welcomed as a "citizen of the Negev" by the Mayor and Town Councillors.

distinguish between matters of principle and minor issues, between what comes first and what comes last, they would discover that it is not impossible to find a common language and devise a program of action acceptable to the entire nation. In spite of excessive party fragmentation, I am confident that the people of Israel are far more united at heart than many imagine. And I pray for the establishment of a Government of national concentration dedicated to the security of

the State, the effective integration of the newcomers, economic independence, and the preparation of the ground for the renewal of mass immigration.

By reviving our faith in our constructive ability, and in our individual and national responsibility, we have carried out in the last three generations a mighty revolutionary enterprise. We have gathered up human particles, scattered and

dispersed all over the Diaspora, and combined them into the fruitful and creative nucleus of a nation revived, shaping its future with its own hands; in the desolate spaces of a ruined and abandoned Homeland, we have, by hard toil, built villages and towns, planted gardens and established factories; we have set up a national economy such as our people have never possessed in any of the lands of the Diaspora; we have forged a strong and brave Jewish fighting force, ready to give battle if attacked but cherishing peace in its heart; we have breathed new life into our muted and abandoned ancient language; and we have transformed a babel of tribes and tongues into one nation with a single language. The ancient Hebrew culture has become rejuvenated. Such a marvel is unique in the history of human culture.

By the power of this creative enterprise, of the renaissance of man and nation, by the power of our labor and our economy, our courage and culture, we have achieved in our time the Independence of Israel and the beginnings of Kibbutz Galuyot. We have taken upon ourselves a gigantic three-fold struggle: a struggle with ourselves, with the acquired habits of exile, with the unstable social structure of a homeless people, dispersed and dependent on the mercies of others; struggle with the natural forces of this country, with its desolation, impoverishment and its ruin caused by man and heaven; and a struggle with malicious and evil forces in the world, both near and far, who neither understood nor favored the uniqueness and mission of our People from the day it first set foot on the stage of history. This generation has been placed at the focal point of this three-fold struggle. This is its privilege and its responsibility. Both are immeasurably great.

On each of these three fronts we have known failure and defeat. But we never retreated and we never surrendered. And our struggle has been crowned with victories and achievements such as our people has never known since the days of the Maccabees. But the battle is not yet over. This may perhaps be only the beginning. If our victory is to be complete, we must know where the fulcrum

of the struggle is and what the true path to victory is.

Our attention has recently been directed towards the international arena. Let us not belittle this front. We must, with wisdom, courage, and with the justice of our endeavors, stand firmly in the face of enemies and evil-doers wherever they may be. But this is not the decisive front. It is not by the grace of others that we have accomplished as much as we have, though we shall never forget the sympathy and support which we have received at various times, nor shall we be ungrateful to our friends and well-wishers among the nations—and they are not few. But our liberation did not come from without. Its achievement is due to the realization by our first pioneers that we must not rely on others, nor must we look to nations for favors; we must achieve our salvation by our own efforts, by hard toil, by our creative capacity, with courage and moral strength. Our fate will be decided on the internal front, the front of Israel as a whole and of every individual in Israel. Only our collective capacity to carry out together the tasks which face the State, and the capacity of each one of us to play his part loyally, efficiently and in cooperation with his fellows, will ensure our victory on all fronts. The prime and decisive sector of the internal front is that of work and settlement.

The three generations of pioneers who created almost out of nothing the blessed achievements which made the State of Israel have demonstrated the unique capacities which are latent within us. I am certain that so far, we have witnessed only their initial emergence. Within the people which labors in Zion there lie concealed rich and profound treasures of skill, initiative and enterprise which will yet be released.

We have it in our power to work in field and factory, on sea and in the air, in office and laboratory, in school and army establishment, with the same proficiency as that of the best and finest of the nations of the world. We have the capacity—and it is therefore our duty—to raise our output and our productivity to the utmost. For only through a high standard of work can we maintain our political security and reach economic in-

dependence. Only the efficiency of our labor—its high volume and supreme quality—can ensure our victory on the decisive front.

We have it in our power, as we have demonstrated by outstanding example in the last three generations, to make the wilderness blossom and to settle the desert places. There is no more noble assignment for our generation than this work of creation by the pioneers of agricultural settlement, from the founders of Petah Tikva to the bold vanguard who settled in the wastes of the Negev.

There have been few periods and few countries in which the historic opportunity has been given for primary creation, for the conquest of nature and for the mastery of science in the measure in which it has been given to us in Israel in these days. By creative and courageous living, by an unremitting struggle with the mighty forces of nature in the Negev wilderness, the heights of the Galilee and the approaches to Jerusalem, our generation, most highly privileged of the generations of our people, will raise itself to the summit of responsibility and glory in Jewish history, the summit of creative pioneering.

(Continued on page 22)

Talmudic Encyclopedia In Fifth Volume

THE fifth volume of the "Talmudic Encyclopedia," prepared under the editorship of Rabbi S. Y. Zevin, has been published in Jerusalem recently. The most outstanding articles in the current volume are those dealing with "Goy" (Nation and Gentile) and "Get" (bill of divorcement).

Each of these articles is between eighty and a hundred pages in length and provides a comprehensive discussion of the subject. "Get" is accompanied by a number of photographs of bills of divorcement dating from the period of the Gaonim (from the eighth to the eleventh centuries, C.E.), and a Hebrew translation of the bill of divorcement which is invariably written in Aramaic.

A large number of Rabbinic scholars are on the editorial board with Rabbi Zevin. Each article goes through at least five to six stages before it is accepted for publication. The entire project is affiliated with the World Centre of Mizrahi.



Louis Ginsberg

Following is the text of a sermon preached at the Brooklyn Jewish Center on Friday evening, January 8, by Dr. Levinthal.

GRIM death struck our people grievously in the past few months. First, the outstanding scholar of our age in Talmudic and Rabbinic literature, Professor Louis Ginsberg, was taken from us. We did not yet fully recover from this blow when the angel of death struck again and carried away the saintly soul of Professor Alexander Marx, the noted Jewish historian and our greatest bibliographer. For fifty years, both of these scholars shed luster upon the Jewish Theological Seminary, the institution in which they taught and worked. In a spirit of fraternal fellowship they worked together all these years, fashioning a bond of attachment to each other that could not be cut asunder. Verily we may say of them in the words which David spoke of Saul and Jonathan: "They were beloved and pleasant in life, and were not parted in their death."

I shall have another opportunity to pay special tribute to Professor Marx. At this time I want to portray the unique greatness and remarkable personality of Professor Ginsberg, who passed away last November.

There is a very beautiful tale in the Talmud that depicts the reaction of the world at the death of our first patriarch, Abraham. "On the day on which Abraham died, all the *gd'ole umot ha'olam*, all the great men of the nations of the world

A PUPIL'S TRIBUTE TO A GREAT MASTER

By DR. ISRAEL H. LEVINTHAL

stood as if in one row and cried out: 'Woe to the world that has lost its leader; woe to the ship that has lost its captain!'

It was a beautiful and well deserved tribute paid to father Abraham. I recall, however, a striking comment on this Talmudic tale that was made by my own beloved and revered father, of blessed memory, in one of his notable addresses. He asked, why does the Talmud say that the *gd'ole umot ha'olam*—all the great men of the world, paid this tribute? What of the ordinary people, the masses, did they not join in realizing the greatness of the loss in Abraham's death? Father's answer to his own question was quite simple: "One had to be great himself to truly appreciate the greatness of Abraham."

This tale, and father's comment, come to my mind as I think of the severe loss Jewry has sustained in the death of Professor Louis—or to use his Hebrew name, Levi—Ginsberg, the greatest Jewish scholar not only of our day, but of many generations. Alas, the mass of Jews are far removed from a knowledge and an appreciation of his contributions to Jewish learning. But of him, as of Abraham of old, it can truly be said—all the great and learned men of the world do realize the loss, and join in the plaint: Woe to the Jewish world that has lost its intellectual leader; woe to the ship of Jewish scholarship that has lost its directing pilot!

It is interesting to note that the Talmud, in the above-quoted passage, speaks of the great men of the *umot ha'olam*, of the nations of the world, not alone of the Jews. In similar fashion it may truly be said that the great scholars of all nations, Christians as well as Jews, mourn his loss and appreciate the vastness of his scholarly contributions that have enriched their own spheres of study.

His very life story, especially of his younger years, is a most fascinating one. There is a published biography of his life, written in Hebrew and in Yiddish, and in reading it once is kept spell-bound. We oftentimes hear of prodigies. Just recently, one of the well known American professors told of his experiences as a child prodigy. But rarely do you find a

prodigy to match the brilliant mind of this great master. When he was eight years old he already knew practically all of the Bible by heart and had started his study of the Talmud. When he was eleven, he entered the then famous Yeshivah of Telz and was immediately placed in one of the higher classes. When he was *Bar Mitzvah* at the Yeshivah a dozen of the great rabbis from near and far were present and could not believe their ears when this lad delivered an original *pilpul*, an intricate juristic treatment concerning the laws of *Tefillin*.

I must quote my sainted father again. With great delight he frequently repeated to me this incident: Father married in Wilna and lived in that city for several years before coming to America. One evening, he and his father-in-law, Rabbi Eliezer Kleinberg, Dayan of Wilna (one of the Rabbinate), visited the Wilna *Stadt Maggid*, the community preacher Rabbi Jacob Joseph, who later became the Chief Rabbi of New York. As they sat and conversed, there entered a young lad of about fifteen years of age, together with his uncle, Rabbi Rashkes of Shnepschok, a suburb of Wilna. The conversation naturally turned to a learned discussion of some important legal principle of Torah. The young lad not only participated, but soon led the discussion with a penetrating analysis of every aspect of the subject. This was the first time that father met the lad, and as he looked at Rabbi Joseph in amazement, the latter turned to him and said: *Zeh ba-katan gadol y'byechb*—literally, "This little one will be big,"—"this youngster will be great!" Little did Rabbi Joseph then realize how true his prediction would be. Already then, his reputation spread among the heads of all the famous *yeshivot* of that day.

Jewish preachers of old liked to find special meanings in the names people bore. The Talmud tells us that Rabbi Meir *baya dayak bishma* was always careful in scrutinizing the names of people (*Yoma 83b*) for their meanings. The name Levi, which Professor Ginsberg was given at his birth, seemed to be particularly applicable to him. The Rabbis tell a beautiful legend about the first *Levi*—the son of

the patriarch Jacob. They were quick to observe something strange in the text recording the birth of each of the twelve sons of Jacob. In the case of all the other eleven sons the Bible uses the expression, *vatikra shmo*, "she called his name," referring to the mother as the one who bestowed the name upon that son. In the case of Levi, however, the Bible says, *al ken kara shmo Levi*, "therefore he called his name Levi." And they tell this fascinating tale: "When this son was born, God sent the angel Gabriel to bring the child before the Heavenly throne, and God showered upon him twenty-four priestly gifts. Because these Divine gifts accompanied the child, Gabriel named him *Levi*!"

In very truth this tale applies to our master Levi Ginzberg. God endowed him with numerous remarkable heavenly gifts.

He had the gift of *yichus*, a difficult term to translate into English—Jewish aristocracy of birth. I doubt if any Jew of our day could boast of such a rich heritage of ancestry. If it be true, as the Talmud states, that *Rabbanan ikre melachim*, "Rabbis are called kings," then indeed was Professor Ginzberg of royal blood. For a span of over five hundred years there is an unbroken lineage of great rabbis who influenced Jewish life in the length and breadth of Eastern Europe, among them such illustrious names as the *Rama*, the commentator of the *Shulchan Aruch*, the *Shaagat Aryeh*, and above all, the direct ancestor on his mother's side, the *Gaon* of Wilna. It was the gifts of mind and soul of the *Gaon* that Levi Ginzberg undoubtedly inherited.

He was blessed with the gift of unusual parents—a learned father who was ordained by the illustrious Rabbi Isaac Elehanan of Kovno, but who refused to accept a Rabbinic post, preferring to engage in business. Both he and his wife realized what a precious gift God had bestowed upon them in their child, and saw to it that he had the best and greatest of teachers. From Telz, the lad was sent to Slobodka, and then to Volozhin, the great centers of Torah in the Lithuania of those days. Each of the heads of these academies had his own method of instruction, and young Levi drank with zeal at these fountains of wisdom. At a young age, he received *Semichah*, ordination, from a number of the great-

est Rabbinic authorities of that time.

And then, as if guided by the angel Gabriel, his parents moved to Amsterdam, in Holland, and soon a new world opened up before this East-European lad. It was not long before he entered the universities of Germany, first in Berlin and then in Heidelberg, absorbing with his accustomed zest the learning of the new world. He did not forsake his Talmudic studies, but added to them the studies of the ancient languages and classics, as well as of mathematics and philosophy. The gift of memory with which he was endowed served him well, and what he once read or saw he never forgot. He came under the influence of the great orientalists and Semitic scholars who were then the pride of Germany, and they in turn took delight in their gifted student.

The Heavenly gifts which God bestowed upon him guided him to America, and here, fortunately for American Jewry, his unique greatness was immediately recognized.

The Jewish Encyclopedia was then in the process of formation, and young Ginzberg—still in his twenties—was designated to be the editor of the department of Rabbinics. Much of the value of that historic work is due to the masterly contributions which Ginzberg made to it. Over four hundred articles, many of them complete theses, were written by him, and to this day they are the authoritative word on the subjects treated.

Again, the angel Gabriel seemed to direct his path. The brilliant Solomon Schechter was summoned to America to reorganize the Jewish Theological Seminary of America as an institution to train American Rabbis, and above all to be an academy of research in Jewish scholarship. Schechter was great in many ways, but above all, in the gift of recognizing true greatness in others. He had already learned about young Ginzberg and immediately offered him the Professorship of Talmud in this new seat of learning. That was in 1902, when Ginzberg was 29 years of age. Schechter's judgment proved true, and Ginzberg's scholarly attainments grew from strength to strength. He was blessed with a brilliant and keen critical sense which enabled him to unravel many of the mysteries that surrounded ancient texts. He had an inordinate capacity for work, and con-

stantly produced great and penetrating studies in the Talmudic text, in the Responsa of the *Gaonim*, many of which he unearthed from the *Genizah*, the treasure store of manuscripts which Schechter discovered in Cairo, and in the treatment of the development of Jewish law. His complete work on "The Legends of the

Historic Venetian Synagogue Dedicated

A 538-year-old synagogue, the oldest in the ghetto of Venice, was rededicated recently after extensive restoration carried out with funds made available by the Joint Distribution Committee.

The synagogue, known as "La Scuola Grande Tedesca" (The Great German School), was built in 1415 in the ghetto of Venice inhabited then by Jewish bankers, most of whom had come from Germany (hence its name). Four other historic synagogues in the ghetto have been restored this year. All five structures were found to be in danger of imminent collapse and the small Jewish community of Venice, numbering 1,100 persons, was unable to pay for their repairs.

At the ceremony, Vittorio Fano, president of the Jewish community of Venice, expressed his gratitude to the Jews of the United States and especially to the JDC.

The other rebuilt synagogues include Scuola Canton, probably named after the family that founded it in 1532; Scuola Italiana, built in 1575 on a portico supported by pillars; Scuola Spagnola, founded by Spanish Jews in 1580 and enlarged by the famous Baroque architect Baldassare Longhena in 1635; and Scuola Levantina, founded by Levantine Jews at least 300 years ago and endowed with an important collection of ceremonial objects.

Jews," published in English, gives all of us—even the non-professional student—some conception of the depth and breadth of this scholar's mastery of a subject on which he undertook to write. In his later years he began his monumental commentary on the Palestinian Talmud, and the

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THE BENEFICENT ADVENTURER

A Note on the 100th Anniversary of the Death of Judah Touro

By LEO SHPALL

IN THE formative years of the history of the American Jewish community one of the men who influenced the trends and thoughts of the period and whose benevolent deeds made him an outstanding figure, was the patriot and philanthropist Judah Touro. It was of him that the well-known jurist and scholar Max J. Kohler said: "He was one who would probably by common consent be singled out as the most prominent American Jew of the first half of the nineteenth century."

Judah Touro was born in Newport, Rhode Island, in the memorable year of 1776. His father, the Rev. Isaac Touro, came to Newport from Jamaica. In Newport he became the spiritual leader of the congregation, and in 1763 he dedicated the new edifice which, according to Ezra Stiles, President of Yale University, was—"the most perfect of the Temple kind perhaps in America." This building, now known as the Touro Synagogue, was designated as a national historic site.

When the revolutionary War broke out, Newport was one of the first seaport towns occupied by the British. Rev. Isaac Touro then moved with his family to Kingston, Jamaica, where he died in 1783, leaving a widow and three children: two sons and a daughter. Upon his death his widow returned to New England, going to Boston, where she was received by her brother, Moses Michael Hays. She too died shortly afterward. Judah Touro was thus orphaned at the age of twelve. Fortunately, his uncle took charge of the children. He brought them up with his own family and gave them the advantages of a sound education. In the home of Moses Michael Hays, Judah Touro learned a great deal about his people, of its tribulation and of its will to survive. When he became older, Judah assisted his uncle and won his confidence. Hays had business connections in important commercial centers abroad and he selected Judah as supercargo of a valuable shipment to the Mediterranean. This was in 1789, when hos-

tilities existed between France and the United States. The ship became involved in a conflict with French privateers, but Judah returned safely after a prosperous voyage. He very quickly advanced and decided to go into business for himself. In October, 1801, Judah Touro sailed for New Orleans, selecting that city because of the opportunities it offered. On the voyage he was robbed of his money, so that when the ship stopped at Havana, Cuba, he was penniless. But he did not lose courage and worked in Havana until he had saved up enough to continue on to New Orleans, which was then a small town of about eight thousand inhabitants.

Touro opened a store and began, as Judge Alexander Walker put it, "a brisk and profitable trade in soap, candles, codfish and other exports of New England, making prompt returns to his friends in Boston." His good management and honesty secured him a large New England trade, many ships being placed at his disposal. He prospered and invested in shipping and real estate. As Walker relates, "His career as a merchant was one of mercantile labor and stern fidelity to the principles of legitimate trade, never embarking in any hazardous venture or speculations, never turning aside from the line of business and adhering strictly to the cash system." In time Touro became the richest man in New Orleans.

When the war of 1812 broke out he volunteered his services during the campaign of the British against New Orleans. A few days before the Battle of New Orleans, it became necessary to remove some ammunition and Touro was entrusted with this dangerous mission. He was wounded and later rescued by his friend, Regin Shepherd. For over a year Judah Touro was invalided, but finally recovered and resumed his successful mercantile career. The friendship between Touro and Shepherd continued throughout the lives of both and in his will Touro made him the legatee of his large fortune.

Touro's life was devoted to philanthropy, and without regard to race or



Judah Touro

creed. He donated ten thousand dollars for the completion of the Bunker Hill Monument. When he heard that one of the Christian churches of New Orleans was heavily in debt, he bought the church mortgage and permitted the congregation to occupy the building rent free. In 1824, a small group of prominent citizens of New Orleans formed a Free Library Society. Judah Touro offered to erect a library building at his own expense. The gift was gratefully accepted and the library was incorporated in honor of Judah Touro. When some missionaries from Palestine once asked the editor of the *New Orleans Delta* about the possibility of making an appeal in New Orleans on behalf of the Christians in Jerusalem, the editor referred them to Judah Touro. "But he is a Jew," they said. "Nevertheless," continued the account of the missionaries, "the results confirmed our judgment of the good old man. He gave ten times more than any Christian in the city to aid the cause of the Christians in the land of Judaea."

Touro was devoted to the Jewish people and his name was associated with many Jewish causes both in this country and abroad. During one of the yellow fever epidemics in New Orleans he established a hospital and placed a Jewish physician, Joseph Bensadow, in charge. This

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NEWS OF THE CENTER

Rabbi Kreitman to Discuss "The Talmud" at Friday Lecture Services

This Friday, January 29th, at our Late Friday Night Lecture Services, which begin at 8:30 o'clock, Rabbi Kreitman will continue his series of lectures on "Our Cultural and Spiritual Heritage" and will speak on the subject "The Talmud—Its Help for Modern Living." In this sermon, Rabbi Kreitman will analyze the import of the Talmud for the Jew in modern times. This theme should be of great interest to all our congregation and we hope that many members, their families and friends will attend.

Cantor Sauler will lead the congregational singing and render a vocal selection.

Center Choral Group at Services On Friday, February 5

In celebration of Jewish Music Month, we will have a special musical program at our services in the Synagogue next Friday night, February 5th, given by the Center Choral Ensemble of sixty-five voices, under the leadership of Mr. Sholom Secunda, and Cantor William Sauler. Many new compositions have been prepared. Rabbi Levinthal will preach on "What Means the Term *Hebrew*?"

Sabbath Services

Friday evening Service at 5:00 p.m.
Kindling of Candles at 4:54 p.m.
Sabbath Services commence at 8:30 a.m.

Sidra, or portion of the Torah: "Mishpatim"—Exodus 21.1-24.18.

Haphtorah Readings: Prophets—Jeremiah 34.8-22; 33.25-26.

Rabbi Levinthal will speak on weekly portion of the Torah.

Cantor Sauler will officiate together with the Center Choral Group under the leadership of Mr. Sholom Secunda.

The class in Talmud under the leadership of Rabbi Jacob S. Doner will begin at 3:30 p.m.

Mr. Louis Rivkin will speak in Yiddish at 4:30 p.m.

Mincha services at 5:00 p.m.

Kol Nidre Donors

Due to an inadvertent omission in the list of Kol Nidre Donors which was published in the December issue of the *Review*, the following names were erroneously eliminated:

Mr. and Mrs. Hyman Rachmil
Mr. and Mrs. Irving Rosenfeld
Mrs. Lena Rosenman
Mr. Hyman Rothkopf

The following members are additional contributors to this year's Kol Nidre Appeal:

Mr. and Mrs. Samuel Goldberg
Mr. David Goodstein
Mrs. Faga Horowitz
Mrs. Louis N. Jaffe
Mr. and Mrs. Joseph Morris
Dr. and Mrs. Louis Nelson
Mr. and Mrs. Harry Perlin
Mr. and Mrs. Sidney Schuman
Mr. and Mrs. Samuel Shapiro
Mr. and Mrs. Samuel Weiss
A. J. Winter Family
Mr. and Mrs. Adolph Weber
Mr. and Mrs. Fred Wittner

Additions to Library

The following books have been added to our library for circulation:

Ausubel—Pictorial History of the Jewish People
Ben Gurion—Rebirth and Destiny of Israel
Gaster—Festivals of the Jewish Year
Wagoner—The Shepherd Lad (Juvenile)
Schachnowitz — Avraham ben Avraham
Gutman—M'Giborei Ha'Chasiduth
Schechter—M'madah L'emunah
Roosevelt—India and the Awakening East
Molly Lyons Bar David—My Promised Land
Theodore H. White—Fire in the Ashes
Robert Gordis—The Song of Songs
Mordecai M. Kaplan—Jubilee Volume
Mordecai M. Kaplan — Sefer Hayovel
L'chavod

Commemorate the Yahrzeit of

JOSEPH GOLDBERG

By planting Trees in the

JOSEPH GOLDBERG
MEMORIAL FOREST

Call Center Office — HY 3-8800

United Synagogue Youth Convention Report

By Hyman Brickman

Supervisor of Youth Activities for Center

THE Third National Convention of United Synagogue Youth—the teenage movement of Conservative Judaism—took place on December 28-30 at the Hotel Ambassador, Atlantic City, N. J. Over 750 delegates attended.

The Brooklyn Jewish Center sponsored 16 delegates, representing our five U.S.Y. groups—the Junior Congregation, the Oneg Shabbat group, Club Bialik, Club Herzl and Club Akiba. Each of the groups selected its respective delegates in democratic fashion. In addition, the Youth Activities Committee sponsored a reception in honor of its delegates on Saturday night, December 26th.

The theme of the Convention was, "And You Shall Choose the Life: Torah, Worship and Good Deeds." This theme was taken and followed literally. There were panels on Torah the first day, on Worship the second day, and on Good Deeds the final day. Our delegates were free to choose any of the panels being offered. The Torah panels dealt with the Tanach, the Talmud, the Commentaries, the Shulchan Aruch and the Rambam. The Worship series covered such subjects as the Prayer Book, the Synagogue and the Holidays. For Good Deeds our delegates considered Philanthropy, Collective Security, and Working for a Better World. In addition to the usual presidium, each panel was attended by an ordained Rabbi who served as the consultant.

There was also a series of workshops dealing with the practical aspects of group well-being. These dealt with year-round programming, club administration, the youth congregation, dramatics, community services and others. The writer served as leader of a workshop on membership gaining and retention, at which he presented a detailed paper.

(Continued on page 22)

THE CENTER ACADEMY

What Do School Reports Tell Parents?

AT THE beginning of February, reports will be mailed to the parents of our children at the Center Academy. One of the most important changes in reporting is the change from a competitive mark in subject matter, expressed in percentage or letter grades, to a descriptive evaluation of the pupil's progress in terms of his own achievement, and the inclusion of some evaluation of the child as a person. As modern educators, we are thinking of children as individuals whom we should guide along the road to self-realization. This means the fullest achievement of their personal and intellectual capabilities.

The learning capacity cannot be divorced from the child's personality and his relationship to others. What do our school reports tell our parents? Besides noting whether or not a child is learning, our teachers also note the child's general attitude towards learning. Is he learning to assume more responsibility for his assigned lessons, and for the group-living going on in the classroom?

The fact that the child is learning, *i.e.*, retaining certain facts and grasping specific skills — is important, yes. But *how* he is learning is of equal importance. It is vital to get the whole picture and see academic progress in a wider perspective.

Your child's teacher not only knows how to teach certain subjects but knows many other things about your child so that he or she may give a thoughtful evaluation of your child as an individual with certain abilities and characteristics. Facts such as the following are known to your child's teacher—the life history of your child, including his health and his previous progress in learning; the child's intellectual capacity in order to determine how well the child is learning and whether he is receiving sufficiently challenging material in the classroom; the normal expectations for the child's behavior at his age level; the child's ability to get along with his peers; the parents' hopes and expectations for the child; the understanding of the child's emotional needs and ways of helping him satisfy those needs; etc. In their reports,

your child's teachers make every effort to take all these things into account.

Reporting to parents is a vital issue at the Center Academy, and should be. The content and method never becomes static, but changes and improves as parents and teachers learn more about children and how they grow.

School News

The annual Tu Bi-Shevat assembly was held on January 18th. The occasion was marked by a special program of Israeli songs and dances arranged by Miss Gladys Gewirtz, music instructor of the Center Academy. Pupils of all grades participated in the program. Fruits which are grown in Israel—dates, figs and carobs—were distributed to the children. The students enjoyed the entertainment and the refreshments.

* * *

The students of the Eighth Grade are completing scrap books in connection with their Jewish Social Studies unit. The unit is devoted to the study of the history of the Jews in the United States. The students of the Second Grade have completed the Book of Judges and have begun the study of the Book of Samuel.

* * *

The students of the Center Academy will begin the annual sale of trees for the Jewish National Fund. It will begin as soon as the drive of the March of Dimes is over.

* * *

Every Friday at lunch the pupils of the Center Academy enjoy a brief Oneg Shabbat. Prior to the Birkat Hamazon (Grace) the children sing Hebrew songs under the direction of their music instructor.

* * *

The January Parent-Teacher Association meeting of the Center Academy was dedicated to Jewish Music Month. The Center Academy choral group, under the direction of Miss Gladys Gewirtz, sang Israeli songs. Cantor William Sauler rendered cantorial selections and Miss Judith Stemmer, a well-known vocalist, sang Israeli songs. An inspiring address was delivered by Mr. Sholom Secunda, music director of the Brooklyn Jewish Center, on the topic, "Jewish Music in Israel and the United States."

JUNIOR LEAGUE NEWS

THE Junior League ushered in the vacation period with a gala Homecoming Social and Dance. A record number of college-age people attended. The evening featured a Champagne Hour conducted by professional instructors of the Fred Astaire Studios. In addition, there were refreshments, entertainment, party games, novelty numbers and social dancing. Although curfew had been extended, the evening ended all too soon.

The program of the Junior League is geared to the tastes of its membership. One meeting, for instance, was given over to a discussion on the subject of Russia and its military ambitions. Then there was a session related to the observance of Jewish Music Month. The series, "Jewish Religious Values for Our Time," was brought to a successful conclusion with a talk and discussion on "The Zionist Ideal in Tradition — The Link to Israel."

Future meetings will deal with juvenile delinquency and a series of cultural topics. Each session is so planned as to afford ample opportunity for socialization and dancing both before and after the meeting.

The Junior League meets every Thursday night at 8:30.

Are you making use of the library of the BROOKLYN JEWISH CENTER? It contains one of the finest collection of books for reference and home reading.

The library is open Monday, Tuesday and Thursday—1:30-9:00 p.m., Wednesday—3:30-9:00 p.m., and Sunday from 10:00 a.m.-2:00 p.m.

ENROLL YOUR FRIENDS IN THE BROOKLYN JEWISH CENTER

They will be honored to belong to one of the finest communal institutions in the country.

Membership includes participation in cultural, religious, social and recreational activities.

A fully equipped gymnasium, a large swimming pool and massage services are at the disposal of members and their families.

Membership Rates

\$65 per year for married members.

\$45 per year for single men.

\$30 per year for girls.

MEMBERSHIP APPLICATIONS

The following have applied for membership in the Brooklyn Jewish Center:

- BLY, MISS BESS; Res.: 591 Lefferts Ave.
Proposed by Renee Schachter, William Walter.
- BRODSKY, MISS SHIRLEY; Res.: 870 Sutter Ave.
- GOLDSTEIN, MISS ROBERTA; Res.: 200 Winthrop St.
- GRINSPAN, MISS SHIRLEY; Res.: 1212 St. Johns Pl.
- HELLMAN, MISS JANICE H.; Res.: 859 Montgomery St.
- KATZ, DONALD E.; Res.: 128 E. 94th St.
Proposed by Leo Kaufmann, Elmer Riffman.
- KLAW, MISS JAKKI; Res.: 420 Williams Ave.
- LANDIS, MISS PEARL; Res.: 397 E. 49th St.
- LEVINE, NORMAN; Single; Res.: 98 E. 57th St.; Bus.: Sales Supervision, 44-45 Vernon Blvd.
Proposed by Leo Kaufmann, Elmer Riffman.
- LINDENAUER, LARRY; Single; Res.: 49 E. 96th St.; Bus.: U. S. Post Office.
- MARGULIES, MISS INA; Res.: 353 So. 5th St.
Proposed by David Yawitz, Ben Steinberg.
- MEISELMAN, MILTON; Single; Res.: 72 Powell St.; Bus.: Accountant, 5 E. 57th St.
- MESH, IRVING; Married; Res.: 751 St. Marks Ave.; Bus.: Accountant, 20 W. 14th St.
- RAPHAN, JACOB; Single; Res.: 320 Sterling St.; Bus.: Police Dep't, 155 Leonard St.
Proposed by Joan Schleifer, Harry Maskell.
- ROSENBERG, PHILIP; Single; Res.: 3401 Foster Ave.; Bus.: Ass't Buyer, 93 Worth St.
- SCHNEIDER, DANIEL; Single; Res.: 289 Empire Blvd.; Bus.: Accountant, 95 Madison Ave.;
Proposed by Lawrence and Gerald Krevan.
- SILVERBERG, SHELDON; Single; Res.: 51 E. 96th St.; Bus.: Lawyer, 450 Seventh Ave.
Proposed by Leo Kaufmann, Elmer Riffman.
- SITZER, IRVING; Single; Res.: 337 Grafton St.; Bus.: Electrical Engineer, 254 W. 31st St.
- SPERO, ROBERT; Married; Res.: 1261 Union St.; Bus.: Kosher Butcher.
Proposed by Jack Sterman.
- STEIN, FRED; Married; Res.: 1030

Park Pl.; Bus.: Ladies Handbags, 262 —5th Ave.
Proposed by Harold Jacobs, Leo Kaufmann.

TASHMAN, MISS RITA; Res.: 1760 Union St.
Proposed by Jean Zahler, Mildred Katz.

WEISS, LLOYD; Single; Res.: 1146 President St.; Bus.: Hardware, 303 Canal St.
Proposed by Emanuel Segal, Mortimer Kassoff.

The following has applied for reinstatement:

BERGER, MILTON; Single; Res.: 555 Crown St.; Bus.: Attorney, 217 Bway.

FRANK SCHAEFFER,
Chairman, Membership Committee.

Congratulations

Heartiest congratulations and best wishes are extended to:

Mr. and Mrs. Zachariah Marcus of 961 Lincoln Place on the marriage of their daughter, Frances, to Mr. Joseph Gross of Jersey City, N. J., on Jan. 17th.

Condolences

We extend our most heartfelt expressions of sympathy and condolence to the following:

Mrs. Joseph Feldt of 855 Ocean Avenue and Mr. Joseph Stark of the Fifth Avenue Hotel, on the passing of their beloved sister, Mrs. Rose Beldock, on Jan. 15th.

Mrs. A. J. Markel of 706 Eastern Parkway on the loss of her beloved father, Mr. Phineas Gordon, on Jan. 18th.

Joseph Goldberg Memorial

Commemorate the Yahrzeit of Joseph Goldberg by planting trees in the Joseph Goldberg Memorial Forest. Call Center Office—HY 3-8800.

Acknowledgment of Gifts

We acknowledge with thanks receipt of donations from the following for the purchase of Prayer Books, Talesim and Books for our Library:

Rabbi and Mrs. Israel Levinthal.

Mrs. Lillian Kimmel, in memory of husband.

Dr. and Mrs. Harry Berman, in honor of the Bar Mitzvah of their son.

Mr. and Mrs. Carl A. Kahn, in honor of the marriage of their daughter.

Mrs. Julia Levy and Hannah Kaim, in honor of sister, Mildred Kaim.

The Ideal Children's Gift

HEROES OF JEWISH HISTORY

by MORDECAI H. LEWITTES

Volume I

From Abraham to Moses — \$1.75

Volume II

From Joshua to Jeremiah — \$2.25

Rabbi Lewittes, Associate Rabbi of the Brooklyn Jewish Center in charge of the Hebrew School, has written a book that will inspire children from 8-12 with a love of Jewish history. Rabbi Lewittes is also author of "The Student Bible" and co-author of "Modern Hebrew" and "Select Readings in Hebrew Literature."

Copies available in Hebrew School Office.

HEBREW PUBLISHING CO.
77-79 Delancey Street, New York

Attention Ladies

Our Women's Gym Department urges all women to take advantage of the enjoyable and relaxing facilities that it offers. Roslyn Shane Thorne, our Director of Athletics, will be glad to direct all ladies (married or single) in calisthenics to help them keep fit and slender; also supervise swimming classes, ping-pong games and tournaments, folk dancing, etc. In addition to all the many activities in the athletic program, our steam and hot rooms are available for use preceding a most relaxing massage by Margret Protey or her capable staff. Make use of all these activities as much as possible and you will leave this department feeling fit and able to carry on the busy routine of everyday household chores or business duties. Let Lillian, our Registration Clerk, greet you often—you will be grateful for the opportunity afforded you in taking advantage of one of the most delightful departments the Center offers its members in its varied program. Come down to the Women's Gym real soon!

Support the
AMERICAN RED CROSS
in their

Annual Fund Raising Campaign
which is now in progress.

THE YOUNGER MEMBERSHIP

UNDER the capable chairmanship of Sydelle Pikoff, our Charities Committee conducted its annual Cabaret Night on behalf of the Federation of Jewish Philanthropies on December 22, 1953. Our guest speaker was Hon. Edward Silver, District Attorney of Kings County. Following the speaker and pledging by our members to Federation, a Champagne Hour was led by dancers of the Fred Astaire Studios. The winners, Bernice Gross and Harry Mandler, were awarded bottles of champagne as prizes. Murray Baum and his orchestra provided the music for the occasion and a good time was had by all.

* * *

More and more of our members are finding our library, located on the third of the Center, a wonderful browsing place for books not readily available in other libraries. A complete up-to-date collection of books of Jewish interest is maintained and there is always someone present to discuss or recommend books to the reader. For those of our members who have not as yet discovered this wonderful store-house of literature we suggest an immediate visit.

* * *

One of the outstanding features of our affiliation with the YPL of the United Synagogue of America is the opportunity afforded our members to attend "National Leadership Institutes," devoted to informal work-shops and participation in services and discussions on subjects of Jewish interests. They are designed to develop and train leadership. This year the New York region "NLI" will be held over the Washington Birthday week-end, February 19-22 inclusive. Place and rates will be announced shortly. We urge all those who are interested to communicate with any member of the Executive Board.

* * *

On February 2 our Entertainment Committee will present a program entitled "This Is Our Music." This program coincides with the national effort among Jewish organizations to stimulate interest in our musical heritage. Sylvia Feder, our chairman for the evening, has utilized the various talents, both amateur

and professional, in our group to present a stirring narrative of the history of Jewish music. We feel that this will be one of the outstanding programs of the year and suggest that every member attend.

Interest Groups

Music Group—meets Thursday, February 4 and 18, at 8:30 p.m. Arnold Magaliff, Chairman.

Bridge and Scrabble Group—meets February 11 and 25 at 8:30 p.m. Lila Picken, Chairman.

Bowling Group—meets every Sunday, 2:00 p.m., at Kings Recreation Center, New York and Clarkson Avenues. Leonard Krawitz, Chairman.

Ice-Skating Group—meets at Flushing Meadows and other rinks. Watch bulletin for more detailed information. Shirley Rubin, Chairman.

YPL Choral Group—meets at S.A.J., 15

West 86th Street, Mondays at 7:30 p.m.

YPL Dance Group—meets at S.A.J., 15 West 86th Street, Wednesdays at 6:00 p.m.

Coming Events

AZF Dance—Saturday, January 30, at 8:30 p.m.—Cong. Beth Elohim, Garfield Place and 8th Avenue.

Tuesday, Feb. 2—"This Is Our Music."

Tuesday, Feb. 9—Current Events Program on Americanism. Representatives of AVC and VFW will participate. Paul Kotik, Moderator.

Tuesday, Feb. 16—Basketball Game, General Membership vs. Executive Board.

Tuesday, Feb. 23—Current Events Program entitled "Foreign Correspondent." Speaker: Arthur Loewing, Editor of *Tempo* Magazine.

Dancing and refreshments will follow each Tuesday night meeting.

Saturday Night Clubs

THE Saturday Night Clubs took advantage of the long vacation period to plant trips and outings to places of interest in and near New York. Some groups went by themselves; others chose to combine with a second group so as to provide large numbers and greater possibilities for enjoyment. One of the senior clubs, too sophisticated, perhaps, for such activities, chose instead to spend an evening in bowling. As a special treat for all club members, a feature-length movie show was presented in lieu of their regular meetings. One of the films was "Sons of Liberty," a film starring Claude Rains and relating the story of Haym Solomon, the patriot who helped finance the Revolutionary War.

* * *

It is needless to say that all club members spent enjoyable vacations, not only with their respective families but with their club mates as well. It is becoming increasingly evident that many lasting friendships are being formed through our club activities—friendships that will influence and help shape the destinies of our members as future adult Americans and Jews, and even as leaders in the Jewish Community.

Our supervisor of Youth Activities, Mr. Hyman Brickman, reports that he

can now reach as many as six members of a club by calling one number, for informal get-togethers at a home are the rule during the week. This is certainly commendable companionship.

* * *

During the past month all clubs spent interesting hours discussing Tu B'shvat as a significant link between the Land of Israel and the Diaspora. As of this writing, the U.S.Y. groups are far from finished listening to the reports of their convention delegates. There seems to be so much to relate and so much to discuss.

* * *

We are happy to report the organization of a Saturday Afternoon Oneg Shabbat Group for teen-agers. This club meets regularly every Saturday at 3 o'clock and follows a cultural and social program that befits the Sabbath Day. Mr. Samuel Leiter, a graduate student at Columbia University and a rabbinical candidate at the Jewish Theological Seminary, has been appointed as its adviser. The group was officially admitted to membership early this month in the United Synagogue Youth.

* * *

Jewish Music Month lends itself ideally to effective programming. Miss Gladys

(Continued on next page)

THE HEBREW SCHOOL

AT A recent faculty conference the discussion centered around the topic "Cooperation Between Parent and Teacher." Mrs. M. Robert Epstein, president of the P.T.A., introduced a group of parents representing the various grades. Mr. I. Gabel spoke on "What the Teacher Expects of the Parent," and Mrs. Harold Brown spoke on "What the Parent Expects of the Teacher." Many worthy suggestions for the promotion of the welfare of our students were made by both teachers and parents.

A grade conference of parents whose children are now in our graduation class was held on Tuesday, January 12. Mr. Leo Shpall, teacher of the graduation class, explained the curriculum for the term and our goals for each subject. Plans for graduation and for continuation of Hebrew studies after graduation were discussed.

The coming P.T.A. meeting on Wednesday, January 27th, will be planned as the annual "Meet the Faculty" evening. All members of the Hebrew and Sunday School faculties will be present to discuss with parents the progress of our students. Following the interviews between eight and nine o'clock, there will be a panel of teachers to explain the work of our school.

The members of the Hebrew School faculty attended a pedagogic conference on January 12th arranged by the Board of Education of the Metropolitan Council of the United Synagogue Schools. The meeting was devoted to "The Teaching of Jewish History." One of the members of our faculty, Mrs. Evelyn Zusman, served as chairman of the workshop on "Teaching History in the Lower Elementary Grades."

Tu B'Shevat, or Jewish Arbor Day, which fell on Tuesday, January 19th, was celebrated in our school in various ways. Fruits were distributed in all classes. On Sunday, January 17th, an assembly was held at which the Jewish National Fund Scroll was presented to Dr. Israel H. Levinthal in memory of his sainted father, Rabbi Bernard Levinthal, by the students

of our schools. The scroll contained an inscription recording the planting of a grove of 1,000 trees in Israel by the pupils of the Hebrew School and of the Center Academy. Rabbi Levinthal thanked the pupils and stressed the importance of helping in the rebuilding of Israel. The presentation was followed by a showing of the well-known film, "My Father's House."

An Oneg Shabbat was arranged by the Junior Congregation on Saturday, January 16. Robert Kritz, honorary president, delivered the sermon on: "What Conservative Judaism Means to the Youth of America." The service, in the Beth Hamidrash, was followed by a luncheon and Oneg Shabbat arranged by the Hebrew Education Committee under Mr. Julius Kushner in cooperation with the Sisterhood and the P.T.A., headed by Mrs. Frank Schaeffer and Mrs. M. Robert Epstein. The response to the Oneg Shabbat was enthusiastic, and the young people present made plans for additional cultural and social activities to attract teenagers to our Junior Congregation.

The current issue of *World Over* carries an article on "Judah Touro" by Mr. Leo Shpall, one of the members of our faculty and an authority on American Jewish history.

Saturday Night Clubs

(Continued from page 18)

Gewirtz, an expert and authority in Jewish music, has been engaged to work with each club as a unit and prepare a suitable repertoire of song and dance. The project will culminate in a Jewish Music Festival in which all clubs will participate and which will also embody other interesting features. Further information and details will be found in next week's *Bulletin*.

As we look ahead, we can see much excitement in store for our club's members. After the Music Festival comes Purim, with its carnivals, masquerades and parties. Then comes Passover, the Festival of Liberation and the official harbinger of spring. Finally will come the

grand finale—an event that will long be remembered by every club member *and his family*. You will surely agree this is so when you read about it next month!

Daily Services

Morning: 7:00 and 8:00 a.m.

Mincha services at 5:00 p.m.

Special Maariv Services: 7:30 p.m., except Friday, Saturday and Sunday.

THE BROOKLYN JEWISH CENTER HAS ACQUIRED CEMETERY GROUNDS IN THE NEW MONTEFIORE CEMETERY

PINELAWN, LONG ISLAND

Prices of Plots

4 GRAVES - - - \$ 250.00

6 GRAVES - - - 350.00

15 GRAVES

(Facing Main Road) - 1,000.00

PERPETUATE THE MEMORY

of your

DEPARTED LOVED ONES

by ordering a

MEMORIAL TABLET

In the Center Synagogue

Tablets will be erected in time for the "Yizkor" services during the Passover holidays, if orders are received now.

PAGING SISTERHOOD!

SARAH KLINGHOFFER, Editor

It is said that the history of a people can be traced through its music. We shall be reminded of this frequently during the interval between January 16th and February 16th because this period has been dedicated to the observance of Jewish Music Month. Music and Judaism have always had an affinity. All through the ages the Jewish people have expressed their love for the Lord through the medium of song. But we also know that the history of our people has been fraught with crisis, and we have been sustained through these prolonged trials by a faith that expressed itself through music, the universal language.

Music is one of the many art media that make up our cultural legacy. As we enjoy the many festivals—held on a nation-wide scale—that will be the accompaniment to Jewish Music Month, let us make a concerted effort to understand and appreciate our glorious musical heritage.

BEATRICE SCHAEFFER, President.

General Meeting December 21

Although it was dull and gray outside, it was warm and cozy at the Sisterhood meeting. The atmosphere of our richly-appointed dining room was the perfect setting for the program to be presented. After an early social hour, the meeting was opened with the reading of an excerpt from the Sabbath prayer-book on "Women In Israel" by Sarah Kushner. For the business session, our President, Bea Schaeffer, made several announcements regarding events on behalf of the Federation of Jewish Philanthropies, the Federation of Jewish Women's Organizations, Metropolitan Branch of Women's League, our Youth Groups, and important dates ahead to be noted.

In observance of Jewish Book Month, the guest speaker was Miss Banjie Feit, well-known author and traveller. Our Chairman, Sarah Klinghoffer, briefly introduced her, and spoke of the tears shed in the preservation of the Jewish word, the "aleph-beth." Miss Feit recently re-

turned from Israel and she related her experiences there, and also discussed several noted books and stories very entertainingly.

Continuing in an atmosphere of sweet Jewishness, our own songstress, Mabel Berman, assisted at the piano by Mr. David Weintraub, music director of our Hebrew School, gave a program of stirring English and Israeli tunes. "Artzenu," a new tango from Israel, and "B'Arbot Ha Negev," the song of the Unknown Soldier, preceded an English version of the popular song, "The House I Live In," paraphrased "What Is Israel To Me?"

Cheer Fund Contributions

In honor of her daughter's marriage—Mrs. Rose Bromberg; in honor of her daughter's marriage—Mrs. Florence Elsberg; in honor of her son's engagement—Mrs. William Greenberg; in honor of her new granddaughter—Mrs. Leo Kaufmann; in memory of her brother—Mrs. Julius Kushner; in memory of Mrs. Kushner's brother—Carl Kahn.

Kiddush to Junior Congregation

On February 6th, Mr. and Mrs. David Gold will sponsor a Kiddush to our Junior Congregation in honor of the birth of their son, Elias.

Excerpts From Sisterhood's Mailbox

Upon receipt of our gift, "Jewish Home Beautiful," to brides: "It shall always be a treasure to me and occupy a prominent place in my home."—Abdioris Elsberg Pecker. "Idea of presenting such an appropriate gift to young brides is splendid. Not only will it bring Jewish dishes into the home, it will acquaint the young couple with the habits and customs of our folk and will continue to be an inspiration for the observance of all holidays in the traditional manner."—Mrs. Florence Elsberg.

Upon receipt of our gifts through Serve-A-Camp to the army: "Parcels have been pouring into my office at Camp Gifu in Japan. Your generosity will go a long way in boosting morale of men serving with Third Marine Division. Please convey to your women my inadequate thanks for their more than adequate offerings."—M. Blackman, USNR.

For Chanukah gifts to Jewish Hospital for Chronic Diseases: "Sincerest thanks for generous Chanukah gifts given to patients. May the Good Lord bestow blessings upon all of you for your thoughtfulness."

Federation of Jewish Philanthropies

Members are urged to gather their contributions NOW from prospects and send them in to Chairman Dorothy Gottlieb, who, together with Ceil Benjamin, Special Gifts Chairman, have labored much toward the success of the drive. This will culminate in a gala celebration honoring Mayor and Mrs. Wagner on Wednesday, January 27, at the Hotel Astor, when a star-studded program will be presented. Donors of \$10 or more are invited, cost of luncheon \$3.00. Call your chairman, HY 3-8534, for a reservation.

Serve-A-Camp Under Federation of Jewish Women's Organizations

As chairman of the Serve-A-Camp committee for Sisterhood, Syd Seckler stimulated a sizeable contribution from our women toward the purchase of gifts to soldiers abroad. We are grateful to her for her kind efforts, and she in turn wishes to express her gratitude to our Executive Board for their cooperation.

United Jewish Appeal Drive Commences

Make a note to be present at the following UJA meetings: On Monday, February 1st, at 10:30, at our Center, there will be a workers' meeting, with sandwiches and coffee served in advance of the Sisterhood Executive Board meeting at 1:00 p.m. On Monday, February 8th, the Waldorf-Astoria will be the scene of a monster Rally to launch UJA efforts, with prominent speakers to appear.

"Hershey" Kaplan, UJA chairman for Sisterhood, will be assisted by Mollie Meyer, Special Gifts Chairman, Naomi Halpern, representing Center Academy PTA, Pauline Brown, for the Hebrew School PTA, and co-chairman Sadie Kurtzman, with Claire Mitani as UJA secretary. The drive is on—Jewry on all fronts needs our help—PITCH IN!

Sisterhood Cooperates With Youth Groups

Under Sisterhood sponsorship, two young delegates represented our Youth Activities at the annual United Synagogue Youth Convention in Atlantic City, from December 28th-30th.

Sisterhood Players "En Tour"

Our travelling company of Players, more particularly Eva Brautman, Sarah Epstein and "Hershey" Kaplan, will give a "one-night stand" performance of the popular comedy farce with music, "The Blizzard," on Wednesday afternoon, March 17th, for the Sisterhood of Temple Anshe Chesed in Manhattan. Our histrionic fame, like our cultural, continues to grow.

Plans For "Sholom Aleichem" Theatre Party

Sisterhood has taken a block of tickets for two performances of the best-selling artistic production, in English, of "The World Of Sholom Aleichem," currently running at the Barbizon-Plaza Little Theatre in New York. Seats at moderate prices are available for Thursday evening, February 25th, and Sunday matinee, February 28th. Call Sarah Epstein, chairman, SL 6-7413, and secure tickets for your family and friends. You will enjoy a delightful performance.

Joseph Goldberg Memorial Forest

To quote Rabbi Levinthal, "A minimum of ten thousand trees constitute a forest. The cost of the planting of each tree is \$1.50. We have already received a number of subscriptions but we need many more. It is our hope to be able to dedicate this forest at the time of the first yahrzeit which will be in the middle of February. I am confident that you will want your name to be among those honoring, in this beautiful fashion, one whom all of us revered so greatly." Perpetuate his memory by planting a forest in Israel in his name. Call Sarah Klinghoffer, SL 6-8252, or the Center desk—PURCHASE TREES NOW!

Membership Tea For New Members

Membership Chairman Mary Kahn is making plans for a Tea to welcome new members to Sisterhood, on Wednesday, March 3rd, the home to be designated. An interesting program will be provided. Wives of Center members automatically become Sisterhood members, and are welcome to attend all our meetings and participate in Sisterhood activities.

Torah Fund Luncheon March 10

Announcement by Torah Fund Chairman Rose Grayzel Meislin of attractive plans for our forthcoming annual Torah Fund Luncheon, on Wednesday, March 10th, feature the dynamic scholar and

leader, Mr. Max Routtenberg, as guest speaker, and our Essay Contest, open to children of our Hebrew Schools, on the subject, "What Torah Means To Me"; also an elaborate musical program. The Torah staff includes Mollie Markowe, "Chai" Club chairman, and Helen Flamm and Bea Sterman, co-chairmen for Torah Fund. Tickets are \$6.11 per guest. "Chai" club members paying \$18 annually for membership are invited to the Luncheon, and may bring one guest. Call Rose Meislin, SL 6-1375, for reservations. Torah Fund aids the Jewish Theological Seminary in its wide program for training teachers, rabbis and students, as well as in its efforts to disseminate the Jewish viewpoint on Eternal Light radio programs and Frontiers of Faith television hours.

Calendar of Events

Monday, February 1—UJA Workers'

meeting, 10:30 a.m.

Monday, February 1—Sisterhood Executive Board meets—1:00 p.m.

Monday, February 8—UJA Rally, Waldorf Astoria. Prominent speakers.

Monday, February 15—Celebrating Jewish Music Month, Jan. 16-Feb. 16. Special music presentation. "See ad."

Thursday, February 25—Evening. "Sholom Aleichem" Theatre Party.

Sunday, February 28—Afternoon. "Sholom Aleichem" Theatre Party.

Monday, March 1—Executive Board Meeting, 1:00 p.m.

Wednesday, March 10—Annual Torah Luncheon.

Friday, March 26—Sisterhood Friday Night Service. Symposium. Oneg Shabbat.

Wednesday, March 31—"Chai" Club Brunch, at Waldorf Astoria.

MR. and Mrs. Club

THE last meeting of the Mr. and Mrs. Club, held on December 17, was one of the highlights of the year. In the form of a belated Chanukah party, it embodied the holiday spirit of fun and games and was preceded by a brief resume of the historical background of the holiday. Holiday refreshments were served. Of particular interest was a table decorated in the Chanukah colors and with the traditional Chanukah ornaments for a children's party.

A more recent meeting and in a different mood was held on January 13th,

when a film, "Children's Emotions," was shown. It discussed the major emotions of childhood and showed what parents can do to lessen childish fears and promote children's happiness and natural development. This film was distributed by New York City's Health Department and was discussed by Dr. Henry Hansburg, Senior Psychologist at Brooklyn College and Director of that school's Educational Clinic. A very lively and spirited discussion followed. Refreshments concluded a most stimulating evening.

Men's and Boys' Gym News

Handball and Ping-pong players are urged to get into playing form for the tournaments in these sports which are scheduled for the month of February. Handball partners will be selected by lots and teams will be given handicaps. The ping-pong tournament will be a singles affair with handicaps prevailing. The entry fee is \$1 per individual and prizes will be awarded to the winners. This year we are also attempting to have a three-man Basketball Tournament, and the teams will be selected by lots.

The Junior Basketball Team lost in a thrilling encounter with the Crowns with a score 38-37. Two straight fouls by the opponents in the last fifteen seconds

caused the loss of our boys. Artie Rudy, Normie Berkowitz and Chuck Soloway provided the chief plays for our team. Noam and Gene Weisbard were the other members of the quintet.

The Cubs have won their third consecutive victory by beating the Nobles of the Williamsburg Y.M.H.A. with a score 40-43. The feature of the game was the shooting of Sidney Tannenzaph and Artie Kaplan. The other boys on the squad, Mike Brown, Sandy Fenichel, Doug Kriegel, Marty Shwom, Paul Rosenberg, Steve Horowitz and Mike Ginsberg, also contributed to the win by their aggressive playing.

Continuations

BEN GURION'S FAREWELL LETTER

(Continued from page 11)

The gift of pioneering—Halutzit, the gift of human grandeur, was not offered as a unique prize to a few chosen individuals. This gift lies hidden in the soul of every one of us, and all who seek it will find it. The secret of Halutzit lies in making demands upon oneself first before demanding anything of others, and in carrying out, in one's own life, through faith and inner necessity, whatever one expects others to do. The essence of Halutzit was completely summed up in the simple and striking dictum of Habakkuk the Prophet: The Righteous man lives by his faith. We will not preach to others, will not act the saint by calling on others to live justly, will not look for fault in his neighbor. But he will practice his faith in his daily life—he will live it.

The great privileges which our generation has been granted impose on it corresponding duties. History will set its seal on the scroll of our victory if each

one of us will inscribe on his heart the charter of duties: observance of the law, honest payment of dues, decency and tolerance towards others, sincere work, mutual help, public spirit, love of Israel, human brotherhood. Let each one loyally, according to his ability, do his duty as a human being, as a Jew, as a citizen, as one who helps fashion our nation and our homeland, as a partner in the historic adventure of redeeming a nation and uplifting man. Thus will the name of Israel be ennobled and exalted.

We are a small and modest people, though neither negligible nor submissive, in a world of power politics. But we have been and we shall continue to be a distinctive nation and an eternal people in the realm of spirit and ideals; and we are still destined for Messianic tasks in time to come. We did not receive Statehood as a free gift. Our beloved and devoted sons and daughters gave their lives for the revival of Israel. May we be worthy of their sacred memory.

THE BENEFICENT ADVENTURER

(Continued from page 14)

hospital is now known as the Touro Infirmary and considered one of the best in the country. He assisted both the German and Portuguese Congregations in New Orleans, and the various Jewish charities as they were organized. Touro's name is also linked with the Tulane University of Louisiana. He left a fund to be used to award a medal for excellence in Hebrew, Latin and Greek. A unique organization, born 1850, was the Hebrew Foreign Mission Society. It was organized through the initiative of Judah Touro "for the amelioration of the spiritual, social and political conditions of Israelites in foreign lands." Judah Touro did not forget his brethren in Palestine. He bequeathed money to the North American Relief Society, whose income was devoted to the poor of Jerusalem and to found almshouses, and appointed Sir Moses Montefiore the trustee of the fifty thousand dollar fund which he left for that purpose. Both Jewish and non-Jewish institutions in his native city of Newport and other communities in this

country benefited through his donations and bequests. His will, which enumerates all the bequests, has become an historic document.

Judah Touro died on January 18, 1854. The funeral in New Orleans was very simple and the proffered military service was declined. Yet "the funeral train was immense and every carriage in the city was engaged." Touro's remains were brought to Newport where a more elaborate funeral was arranged. Rabbi Isaac Leiser, of Philadelphia, and Rabbi James Geithime, of New Orleans, officiated. The tombstone erected in the cemetery in Newport bears the following inscription:

"By righteousness and integrity he collected wealth

In charity and for salvation he dispensed it

The last of his name he inscribed in the book of philanthropy"

Patriotic as the year in which he was born, enterprising as the new republic and, above all, full of love for his fellow-

man, Judah Touro came into life and passed out of it a true servant of humanity.

Report On United Synagogue Youth

(Continued from page 15)

The real spirit and enthusiasm of the convention was felt at the plenary sessions and the meals. There was singing galore of Hebrew melodies, spontaneous and contagious. Hebrew dancing began in small groups, gradually branching out until it encompassed the entire multitude. Even the waiters, who would normally have been harassed by this type of behavior, seemed to enjoy the unusual spirit and enthusiasm of the group.

There was much more to the Convention than can possibly be elaborated upon in this space. However, mention should be made of the Hebrew-speaking gatherings, the social and Israeli dancing, the informal discussion groups, and the final banquet, which was addressed by Mr. Charles Rosengarten, National President of the United Synagogue of America.

Our delegates were joined by the writer and by several other officials of the Brooklyn Jewish Center. Miss Eileen Selig, a member of the Youth Activities Committee, served as chaperone. Mr. Irvin I. Rubin, chairman of the Youth Activities Committee, attended a good part of the proceedings. Also, Mr. Harold Kalb, a member of the Youth Activities Committee and president of the Young Folks League, spent some time there.

The U.S.Y. Convention was not an end in itself, but rather an important means to significant outcomes. Each of the delegates had vital messages to convey to his club mates. For several weeks following this event, the agenda of all five groups incorporated reports and discussions relating to the Convention. Furthermore, we are happy to report that at our late Friday Night Service on February 19th, these same delegates will report to the adult community.

U.
J.
A.

A Pupil's Tribute To A Great Master

(Continued from page 13)

three volumes that were published won for him the recognition of the great Talmudists of our age of all schools of Jewish thought. A popular book which he published, "Students, Scholars and Saints," reveals him in a new light, as a delightful essayist and biographer of the great men who influenced his life and thought.

Great scholar that he was, he was equally great as a teacher. I was privileged to be a student in his class in my Seminary years, when he was only in his middle thirties. There were students then who were of his age and even older. But none of us could think of him as young. To all of us he was *k'ben shivim*, like a sage of seventy, so vast was his knowledge and so brilliant his every observation. His influence upon his students and upon students everywhere engaged in Jewish scholarly research is inestimable. Again, to quote a Rabbinic comment on the name Levi, which was given to Jacob's son, we are told that he was named Levi because "he was destined to accompany or to lead the children of Israel to their Father in Heaven." Professor Ginzberg led countless students Godward through the study of Torah.

Professor Ginzberg was blessed also with the gift of recognition on the part

of the entire scholarly world. All higher institutions of Jewish learning were eager to confer upon him their honorary degrees. He was the first among the world scholars to be invited to serve as a Visiting Professor at the Hebrew University in Jerusalem. And Harvard University, on its 300th anniversary, when it selected sixty of the world's greatest scholars in all fields of study upon whom to confer honorary degrees, chose Professor Ginzberg as the one who had most enriched the field of Jewish scholarship.

I conclude, as I began, with a reference to our patriarch Abraham. "As long as Abraham lived," we are told, "all the wells kept gushing forth their waters. Immediately upon his death, the wells ceased to give their waters and they were closed."

With the death of Professor Ginzberg the wells of the living waters of Torah, out of which he nourished the Jewish scholarly world, suddenly ceased to function. His brilliance, his intuitive skill, have ceased to refresh the parched surface of our hidden past. But our Sages do not leave us in a pessimistic mood. They continue their comment and tell us that the wells were not closed for long. Isaac ap-

peared and opened the wells once more, and again they gave forth their waters.

His whole life was dedicated to the one ideal, *I'badil Torah ul'baadirab*, to enlarge the sphere of Jewish learning and to glorify it. His own estimate of the importance of Jewish knowledge is best expressed in a beautiful comment that he himself offered in his inaugural address at the Hebrew University in Jerusalem. "Why did Adam and Eve eat of the Tree of Knowledge; why did they not first taste the fruit of the Tree of Life? God forbade them to eat of either. Had they eaten of the Tree of Life, they could have conquered death." His answer is quite striking: "Before tasting the fruit of the Tree of Knowledge, they did not know what life really is!"

Professor Ginzberg would have us realize that Jewish life can only become meaningful if we eat of the fruit of the Tree of Jewish Knowledge.

Thank God that there are now on the Jewish scene younger scholars, taught and influenced and inspired by this great teacher and master, who, though they may not reach Ginzberg's heights, are again opening the wells of Jewish scholarship, so that the living waters of our Torah may continue to give life to our people and lead them—as Levi Ginzberg led us—to a renewed love and devotion to our Father in Heaven.

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